



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in your next Magazine, these few remarks, by which I wish to remove an erroneous impression which your last number is calculated to make, respecting the Bibles in the Irish language lately printed. The Bible alluded to in the preface to Mr. Connellan's translation of St. John, is the 8vo. edition, "printed in Dublin," for the British and Foreign Bible Society, and is not that which was edited by Mr. Edward O'Reilly. This latter is a pocket edition, not yet publicly put forth, although it is finished; and it has the advantage of Mr. O'Reilly's experience, to render it free from any grammatical, orthographical, and typographical errors that might exist in the octavo above mentioned.

Permit me to add another observation respecting the octavo. Although it does confessedly contain some "errors of orthography and syntax," as stated in Mr. Connellan's preface, the version, as a translation, is perfectly pure and unimpeached. It is word for word the same with that which Boyle published in 1681-5, and which has since been so well approved by the Irish public for a century and an half, that it was not thought right to alter it, save only in a very few immaterial instances; such as putting Gaelic words for Anglicisms, and in three important cases, to wit, John i. 42, John ii. 4, and Rom. iii. 21, 22, in which the Committee of the Hibernian Bible Society did, upon solemn deliberation and unanimous vote, cause improvements to be made, in order that they might convey the just meanings of the original in these places. The change thus made of John ii. 4, restored it to the original reading of Daniel's Irish New Testament, printed in 1602.

I am, Dear Sir, &c.

H. M.

December 21.

DUBLIN—ITS LOCAL ABUSES.

Utilitarianism is looked upon by many as a new doctrine; but he who observes the mode of man's dealings with his own interests will find that it existed in practice long before its theory had floated in the brain of Bentham. Thus we find that ability, integrity, and industry, are the recommendations to employment and the grounds of preference in private life. But, if experience can afford any indication of the fact, such claims are little, if at all, looked for in the person of the public functionary. Official situation seems to be bestowed rather as a reward for private obligation, than as a means of public service; and therefore he who obtains it, feeling that he has given the equivalent beforehand, very naturally thinks that little is required of him in the way of sworn obligation. At least this is to a great degree the case in Ireland. Nor is it to be wondered at; since bribery and corruption have long formed a portion of that system by which this unfortunate country has been governed. We are not of those who consider change and reformation as synonymous terms, and who deeming themselves alone as competent system-builders, would fain pull down every old-established institution. But *change* must be our reiterated cry, wherever we find, as in our Court of Conscience, the justice-hall made a scene of profligacy, perjury, and misrule—wherever we find, as in our Jury-system, the safeguard of public right made a medium of jobbing, and a means of private and party views—and wherever we find, as in some portions of our metropolitan police establishments, the stipendiary magistrate selected without any regard to his competency to the duty, or his zeal in the

cause, and the night-watch composed of the palsied, the asthmatic, and the superannuated.

As to the Court of Conscience, (whose denomination, we are sure, is as great a legal fiction as any by which law ever cheated justice) we must admit that its adjudications, if not just, are at all events impartial, since he who to-day, as defendant, loses his cause, by lodging an appeal, and thus in his turn becoming plaintiff in the case, will gain it to-morrow—and so on to the end of the chapter. But the system of this curiously constituted court, is sufficiently well known for all practical purposes; and we only trust, that as the late gallant Secretary for Ireland had some intention to interfere with its regulation, a forgetfulness of purpose will not attend the loss of place, and that he may have made himself acquainted with its merits, by having been present, *incognito* of course, on some occasion when he might have seen the worthy civic ex-king descending from the bench, with a view to inflict the summary punishment of the foot (not exactly in Turkish style) on some obstreperous defendant or bailiff. We have before now, as a matter of curiosity, ventured our head into its *purlicus*, and certainly never could the force of the French epigram, on a similar subject, be made more apparent:—

“ Crier, call solemn silence in the court !
 These Goths of justice think to make a sport—
 But she shall not be thus derided,
 Silence, I say, such talking is absurd,
 I do declare I have not heard one word
 Of the last ten cases I decided !
 So loud and various are the brawls and fury
 Of clients, witnesses, and judge and jury.*

With respect to Jury-panels our objections lie not so much against the system, as against persons, for in the former some wholesome modifications have lately taken place. Now we think, that men who never answer to their names when a common panel is called, but who are not only ever ready, but anxious, to be placed on Presenting, Wide-street, Lunatic, or Special Juries, or such as present emolument, or confer patronage, may be strongly suspected of sinister designs—justice cannot be their object, since surely its cause is as much involved in a trial for felony as in the consideration of presentments or the valuation of old houses.

But if we desire for change and reformation in these matters, we are, if possible, more anxious for such in our magisterial departments. We have heard supineness, neglect, and absence from the bench loudly complained of. The public pay for the stipendiary's *time*, and to the public interest that time should be unremittingly and zealously devoted. But if such were the case, would we find the names of magistrates, who for their supposed services receive £500. a-year, so frequently upon Jury-panels of a particular description, by which they may exercise an influence which delicacy should forbid, and for which they may each receive something approaching to the sum of £400. a-year. If such were the case, we say, would we find, in addition to this, one magistrate devoting that time for which the public so liberally pay to the duties incident to a situation under an English joint-stock company, and another holding the office of Seneschal of a Manor Court?—and be it observed, that the services of the latter, as a police magistrate, no matter how urgent the public exigency, cannot be had upon the day on which his court sits. It may be urged, indeed, that these functionaries can attend

* In the Court of Conscience the President is both judge and jury.

to the public wants, and find time for other duties besides. We think otherwise; for we feel that men generally are too little inclined to aid the ends of justice, and that if complainants do not find the magistrate at his post, and hence encounter delay or any other obstruction, the offender is too often allowed to escape. But let us grant the argument to be true, and what is the inference? Why, that since our stipendiaries have not sufficient employment, and since retrenchment is at present so peculiarly requisite, it would be well to reduce their number, and thus save unnecessary expense.

But in favour of our present night-watch, we cannot anticipate the shadow of a single argument. A man may be knocked on the head close to the very *bulk*, and Charley will not interfere to spoil sport; for he may be taking a dram to keep the frost out, or have snugly settled himself to sleep upon the stairs, to which an unclosed door had given him admittance; in short, he may be at any place or any thing, but that to which duty called him. But though he should sleep the whole year round, while depredators are making free with your property, there is one period at which he is awake, and keeps you so too, bellowing at your door that *all is well* (though he could not think of so far injuring your nerves, as to tell you the contrary, when such might be the case)—the period to which we allude is sometime about the 25th of November, and the object of all his watchfulness is that he may obtain a portion of that property of which he has generally been so careless a guardian. It is not for us to point out a system that would suit the public wants; but we feel that some alteration is necessary. We know that the new London police are objected to, and looked on with suspicion, by some, as too much like the French *gens d'armes*, and therefore unsuited to the free people of England. But we are inclined to think that much of the dissatisfaction might be found to proceed from those young sparks, who, returning from the tavern or the gaming table, formerly found such supreme delight in “bilking Charley.”

LYON'S POEMS *

We have once before taken occasion to observe, that in poetical compositions, whether long or short, it should ever be remembered, that no exuberance of imagination, or copiousness of diction, will atone for toil, pains, and scrupulous, nay, fastidious attention to the nice adaptation of each word to the impression intended to be made—as well as to that very necessary quality, now too frequently overlooked in English poetic composition, conciseness. It is, however, we are well aware, much easier to give the advice, than to put it into practice. To embellish a thought with a fine and delicate turn, and to press into a limited compass, a large quantity of the genuine feelings of the soul, is no easy task. It is a task, which none but a *poet* can accomplish; and as we are informed *poeta nascitur non fit*—and rather incline to think that in these degenerate days but few of the tribe are born into our world, we feel pleasure in getting our hand upon any volume which breathes, even in the faintest tones, a true poetic spirit. In the little collection of Sacred and Miscellaneous Poems before us, we feel that this spirit is by no means absent. It contains several pretty

* Poems—Sacred and Miscellaneous. By James Gilborne Lyon. Dublin: W. Curry, and Co.